

assembled, it appeared evident that the preeminence: the work of God, inasmuch as men, who had most widely separated not merely in sentiment but differences of country, place, and nation, were brought together within the walls of a single city, for as it were a garland of priests, represented the choicest flowers."

The Council of Nicaea was the first of the (Ecumenical Councils of the Church. There had been nothing like it before; nor could there be, for no pagan Emperor would have tolerated such an assembly. The exact number of those present is not known. Eusebius, with irritating and unnecessary vagueness, says that "the bishops exceeded two hundred and fifty, while the number of the presbyters and deacons in their train and the clergy and other attendants was altogether beyond computation." There are sundry lists of names recorded by the ecclesiastical historians, but unfortunately all are incomplete. However, as a legend grew up within fifty years of the Council the bishops were 318 in number, and as the Council itself became known as "The Council of the Fathers" we may accept that figure: without much doubt. Very few came from the West. Hosius of Cordoba seems to have been the only representative of the Spanish Church, and Nicasius of Die the only representative of Gaul. The Bishops of Arles, Autun, Lyons, Treves, Narbonne, Marseilles, Toulouse cities of first-class importance—were absent, but Auxilius came from Milan; Marcus from Calabria; Capito from Sicily. The aged Sylvester of Rome